

LOPD MAHAVIRA

"THE THREE JEWELS"

By

Prof Anant Prasad Jain, B Sc (Fng)

ıight Faith Right Knowledge, Right Conduct

Iow to achieve SAMADHI (Self Absorption)?

, Feel that this Soul is filling the whole body like water filling a jar or as ether pervading tne whole world In like manner the Soul pervades the whole body Soul is because I feel 'I AM

Feel that this Soul is a transparent shining jewel like a diamond, it is colourless and pure Forget that the individuality is made up of flesh bone blood etc only

Think yourself to be a luminous and transparent whole-being alive m tterless undying active and contemplating

Thus concentrate your whole attention and mind in your own self within yourself

Contemplate your inner self—your own self—as the most beautiful being transparent and absorbed in itself

Think yourself to be all knowing all blissful most charming, and free from all passions and pains

Forget this body—and think you are Soul only—a luminous whole—Bright Pure Perfect and Tranquil

Think you are God—the Highes' Self

What you think you become !

Think of the Highest Ideal and believe that you have the inherent ability and capacity to attain all that is highest by practice endeavour and contemplation

(II) CAUTION Beware of harmful and useless Vanity

You must distinguish between God and Man

Remember—That you have not become God already—nor can you perform each and everything at once; you are man still Egotism constitutes useless vanity which will be harmful and will lead to degradation though your Own Self —your Pure Soul—is God itself and has all the highest virtues and qualities inherent within yet remember that this mighty being is caged in this body its capacities have been curbed and very small limits have been put upon it. by the limited capacities of this insignificant body over the limitlessness of Atma or Soul in every respect. The soul is bound within this body The capacities of this body to act to function and to perform are most limi • in all its spheres.

So the Soul encased in this body is not abl manifest beyond these limitations. One is co incic with the other They are not separate they form single entity—they can not function separately Tl act together They have to do so. It can not otherwise

The Soul cannot exist in this world without body the body cannot function without the Soul. Tl are joint one and single till they are separated it continue to be so.

It cannot be otherwise Their union has b since time began Yet it has an end !

This end can be effected through practice and your and contemplation

The Soul is God but man is not God This body of man is the cause of this disqualification getting this Godhood (the Highest Being—your own Se one has to get rid of this body While this body remain man will remain a man He is a resultant of consciou Soul and the material body working jointly as a worldly being What we see is a joint manifestation of both B

degrees man rises to Godhood by following the Path of Right Faith Right Knowledge and Right Conduct When the body ceases to be this very Soul gains its own Pure Self and becomes Parmatma—the God—the Highest Self and this can be achieved through Samadhi (Self absorption), which is the climax of the Three Jewels

(III) Right Knowledge

One can be said to possess the Right Knowledge—who has come to know about the highest qualities and attributes of his own Soul—the Inner Self who has come to know that this Soul can be liberated from this body that though both exist and function together in this world yet they can be separated that though they are one with the other in this world yet their natures are different The Soul never becomes body or matter, or does this body (or matter) ever become Soul All e time they remain distinct separate and intact with ll their own qualities and characteristics inherent ithin them respectively the Soul is Pure Consciousness while the body is the material medium. The nature of the man is the resultant of Soul s nature and the nature of the material body—a **via media** and varying in quality degree and grade between the lifeless nature of the matter constituting this body which may be taken s zero as far as consciousness is concerned to the absolute full knowledge and consciousn ss of the Omnis ent and finally to Godhood or Parmatma—the highest lf—when it attains full and complete liberation from e material body

The physical capacities of various bodies depend pon their shape size construction and all other details f construction The physical capacities of man too can be developed by practice Full absolute knowledge of Omniscience is a reality and can be developed or gained by anyone who aspires to it by observing Right Faith Right Knowledge and Right Conduct

This Soul is immaterial and formless—and so it cannot be seen observed or felt by the senses It can

only be contemplated upon and conceived through mental concentration as said above

This contemplation conception or concentration itself will lead the aspirant to the Final Goal and open the Soul to its own Self

This very phenomenon when it happens is the Final Goal and Liberation

Liberation in its truest sense means complete disassociation of Soul from matter



Prof A P Jain B Sc (Eng)

The Soul is never dependent for its manifestation upon the material body

It is then pure consciousness absolute knowledge and Highest Bliss itself

Once this liberation is attained the Soul can never be contaminated with matter again it will always remain pure with all its purest and highest attributes

Like electrical instruments the bodies of various beings differ widely in shape size and design and

function accordingly in different ways having different capacities natures qualities etc Yet all the time the vital energy—the electricity—flowing through them all is the same Likewise the life giving conscious Soul is operating in all these bodies of all beings

Consciousness in every being is the nature of the Soul

In all beings the Soul is always pure and perfect consciousness and it has been so prior to the beginning of time

Liberation is the nature of the Soul

Contamination with matter is due only to the Eternal association with matter

This world with its limitless paraphernalia is a vast workshop or contrivance for enabling the Soul to get rid of the impure matter (i e non-soul) likened to raw ore of a metal through transmigration births and deaths similar to the various processes during the refining of the ore and to attain its full purity finally

As the ore has to undergo various transformations prior to complete purity of refined metal, so the Soul with its eternal impurity of material contamination gains absolute purity through the help of this world and its various births deaths rebirths and gradual development from one stage to the other each time leaving off some impurities, absorbing others during the process of change transformation and development as a means and help to remove further impurities and eventually by discarding all impuritie , it becomes Pure Soul in its essence

Just as the refining of any ore is only possible through a right knowledge of the ore its processes its actions and reactions with other chemicals and substances used with the ore during the various processes and stages of refinement so it is with the Soul and body of man or *Man and Parmatma* A right knowledge of the phenomena and process of refining from the matter-infested Soul (i e a worldly being with body) to

Soul can practise through the body and through this very body it can annihilate this body in the real sense of the term

By worldly death this body is never annihilated

Its transparent or invisible counterpart remains with the soul all alone and can only find release through Right Faith, Right Knowledge and Right Conduct

(V) Right Conduct

Without Right Knowledge and Right Belief Right Conduct is not possible.

How can it be achieved ?

A man who cannot distinguish the difference between Salt and Sugar-Candy will feel much dejected in swallowing a salt piece taking the same to be candy If a man gets a valuable Jewel but does not know its value, and throws it away considering it to be an ordinary piece of pebble he loses the Jewel and is called a fool

If a man is to go to a certain town and does not know the direction nor the road leading to his destination he is most apt to get misled and lost in the wilderness or a labyrinth of many roads and paths

A man who starts say from New York and has Paris as his destination will not proceed to London or Moscow But the other man who has his destination beyond will pass over Paris and will proceed further Similarly if a man wants to see the whole world and starts on a world tour he will visit all these places in the course of his journey

A doctor must know the cause and symptoms of a disease otherwise he may administer the wrong medicine and cause death or deterioration of the patient instead of curing him

A doctor becomes a doctor only after acquiring the right knowledge of the Science of Medicine through proper education in the subject

Similar is the procedure for other trades and callings. One, who does not possess the right knowledge of the branch in which he enters is sure to fail

There are counterfeits and frauds and one must beware of them to obtain success in any thing

One requires proper knowledge, learning, and experience for obtaining any desired result in any thing

Such is the case with the conduct of life For success strength and certainty, right Knowledge and faith are necessary

Knowledge of what one is what connection and relation he has with the surroundings and all other things men and living beings of what he himself is made what s his aim and how he sets out to acquire that aim

Armed with Right Knowledge and full faith in his own capabilities he can act rightly, and will have every opportunity to achieve success o herwise he is doomed to failure dejection and harm

Man s highest aim is to attain Nirvana—the Supreme Bliss

Nirvana is the highest of all ideals So while one keeps at this Highest Ideal he rises, by stages to attain it

A man who aims at making only a two storied building can not get a Seven-Storied Building

For anyone to rise to the highest pitch of his capability—in this world—it is most necessary that his aims be perfect Nirvana is that state when one loses all feelings of pains and anxieties

How can this be effected ?

By gradual practice, adaptation and mental concentration in the Self

When the mind is engaged or engrossed fully on any subject, everything else becomes non existant.

In order that one may not fall from the pa h of righteousness he must continually engage himself in good thoughts, study of the scriptures constant meditations of his own pure Self or (as a material help) on the ideal of Lord Jinendra and by various other means as laid down in Jain Scriptures

The gist of the whole thing is that somehow or other man has to acquire the habit of getting himself absorbed in his own Self

This is the path towards Right Conduct

The absolute Right Conduct itself is full and complete absorption in one s own purest Self Any endeavour or action done towards this end is, for all worldly pur poses, as action in the acquisition of Right Conduct and is commendable

As has already been said man is bound by limitations acquired habits, and nature by birth association etc

Even when he acquires the Right Knowledge it becomes very difficult sometimes to get the Right Conduct

But keeping an uninterested detached and unaffected mental dispositi n towards whatever happens, or whatever he does by the force of nature or under the urge of necessities as dictated by circumstances is the right path towards Right Conduct for all worldly beings and for all practical purposes

One should always keep in his mind the strongest urge idea and desire that he has got to get rid of all these worldly hum trums

He must always keep in his mind that all these wor dly connections are due to his body, and is not his own Soul—nature and as such he has to get rid of all these some day or other

Even if he does some wrong sometimes inspite of his best efforts not to do it he must keep in his mind that he is doing a wrong deed or action and he should

always pray and strive that he may become able to subdue and to conquer all such weaknesses and should keep on endeavouring all the time to suppress such habits ard natures

The taking of vows is the most potent help in subduing such bad and established habits and it is because of this that a life of vowfulness has been advocated all along A vowless life is no life and cannot rise in a straight and direct way

For acquisition of the state of Pight Conduct maintenance of vows is most essential helpful and necessary

The readirg of scriptures doing puja (worship) before the most peaceful image or idol of a Tirthankara and chanting of Mantras meditation in the Self or some such ideas which may finally lead to absorption or concentration of mind in the Self are all good helps towards the acquisition of Pight Conduct and keeping one on the path continuously in such a way that one may not be misled and waver from the right track and be placed in the wrorg track by mistake or carelessness or through any other means and temptations of the world

Even a man engaged in worldly affairs in any of the twenty four hours can get on to this path of Right Conduct—through acquisition of Right Knowledge and Right Faith and then by a constant vigilance and endeavour to meditate on the Self whenever he gets a few moments of leisure

Even a grain of good is good after all

One must remember that —

GOOD CAN NOT COME OUT OF EVIL.

EVIL MUST BREED EVIL.

GOOD CAN COME OUT OF GOOD ONLY

Therefore —

FOP GETTING GOOD ONE MUST DO GOOD

GOOD IS GOOD

BAD IS BAD

Bear in mind always that even the smallest action of good cannot reap anything except good.

We are surrounded by a whole world and whatever happens to us is a resultant of all actions re-actions, and their effects

If by doing good one does not get back good obviously he must think that his good act must have best attracted or affected this resultant towards hi good—though the effect has become diluted and is no obvious due to various influences of the world all round.

Yet the good is there and its effect too must be there—whether it is perceived or remains unperceived

Therefore continuously keep in the path of Ri e Condu t, through thought word, and deed and ti ut the only path which will lead any one to the final G of Liberation from all sufferings and miseries giving i n the teternal Bliss of Nirvana

This is the highest aim and Ideal of any Huma-being and only by so doing he makes his life wor while as well as improving mentally, morally, physica and spiritually till the final attainment of the Highest.

Even in worldly affairs one can gain the highes by behaving in this way and also will be able to get the maximum peace and happiness it through the turmoils of the world This world wi i all its parapher-nalia is as real as one s own Self and can be crossed over or got rid of only by plodding through it with equanimity as said above

This is the only purpose of a human birth that it may find the emancipation of Nirvana—the Supreme Bliss

ge ! Awoke ! Be doing !

Every moment of this life is most valuable

Don t waste it !

Find out who you are what you are and what is

your purpose, the use of your being? What may be the ultimate aim of having a human life?

This is the first essential

Then you can find your own Self by absorbing yourself in your Self

To find your own Self is the truest and highest aim of your life, and the only Goal to which you must reach

Man has been doing Karma since eternity and he will go on doing so while this body and Soul remain together

There is no escape from it except through the help of "THE THREE JEWLES"

One has to do Karma—whether in this body or any other, This Karma (ACTION) may be good or bad ...matic, or irregular, etc What one does he must ...ve in the form of results

... This can not be otherwise

Of course it is a different matter whether one through various engagements may, or may not, perceive, ... having become habituated to such worldly repetitions ...s the same ungrudgingly and as a usual course

Nonetheless the Karmas are there and the fruits of ...se Karmas also must be there

No one can get rid of them unless he attains Ab...lute Knowledge ...nd the final Nirvana

This body is an eternal Storehouse of all kinds of Karmas performed, or acquired since eternity

These very Karmas con...ute this visual body, or the imperceptible inner Karman ...dy (as described in Jain Scriptures) These bodies are nothing but material molecules heaped one above the other co...tituted and set up in definite design shape, and co...str...tion, according to the past Karmas Actions) This very ...structions activates this joint human form, due to the presence of Soul—the consciousness itself

Unless and until this molecular setting of the material Karman body is changed to proper form setting,

and shape man cannot acquire or develop the qualities and characteristics which are necessary Absolute Knowledge and Nirvana This can only achieved through a most regulated life, and as said constant practice of Right Faith Right Knowledge and Right Conduct

These Three Jewels themselves constitute Nirvana when obtained and developed in their full and pure state

Constant meditation on the Pure Soul itself will lead to higher status

Whenever one gets time he should try to throw his mind and focus it on the Inner Self seeing it in its reality, Bright Shining Trans parent and Tranquil. This meditation itself will bring that correction in the molecular setting which is capable of bringing about Absolute Knowledge of the Omniscient

To get rid of all sufferings and miseries O man acquire and develop these THREE JEWELS, and by their constant use make your body capable for higher qualities and Farmas and then finally achieve this Absolute Pure and Full Knowledge of the Omniscient

This Absolute Knowledge itself means Liberation Nirvana and Eternal Bliss

O Man don t waste yourself God is within you Make your Soul forsake this manhood and attain GODHOOD Occupy your rightful place—the Highest abode of Parmatma Nirvana Sidhha—as the Supreme Self as your own Pure Liberated Soul, which is God itself

OM SHANTIH

PEAD OUR PUBLICATIONS

and

CONTACT TRUTH

1 Self Knowledge, By M Mckay
2 Religion (True and False), by M Mckay,
3 True Way to Liberation by Dr Talbot
4 An Introduction to Jainism, by M Mckay
5 Samadhi, by Kamta Prasad Jain
6 Gandhiji (Hindi) by K P Jain
7 The Golden Age by M Mckey
8 The Key to Nirvana by M Mckay
9 Gems of Jaina Truth by M Mckay
10 Good News by M Mckay
11 Chhahadhala (Six Cantos of Truth) by K P Jain
12 Thus Saith Soul by M Mckay
13 Saccha Samyavada (Hindi), by K P Jain
14 Jaina Laws Explained by M Mckay
15 Aids to Meditation by M Mckay
16 The Sleeper by M Mckay
17 Right Food by Dr W H Talbot
18 Bahubali (Illustrated), by K P Jain
19 Karma by Dr Talbot
20 Real Causes of Disease by Dr Talbot
21 Gandhiji (Illustrated), by M Mckay & Dr Boolchand
22 My Prayer, Tr by K P Jain
23 Killing for Sports by M Mckay
24 Proceedings of the Vira Nirvana Day (London) 1949

THE THREE JEWELS

By

Prof. ANANT PRASAD JAIN

B. Sc. (Eng.)



1951

THE MAHAVIRA PUBLICATIONS

(WORLD JAIN MISSION)

ALIGANJ (ETAH) U. P.

INDIA

First Edition

25 Pahubali (Hindi) by K P Jain
26 Samyavada (Gujerati) by Mulchand Kishendas Kapadia
27 Ideals for a New World Order, by Rev, C R Jain
28 Jainism and World Problems, by Shri Jai Bhagwan and M Mohan
29 Bahubali (in Chinese Language), by Shu Li
30 Shravasti (Hindi), K P Jain
31 Ahimsa Right Solution of World Problems by K P Jain
32 रविषेणाचार्य व महावीर का रहस्य, by Jai Bhagwan Jain
33 Uvaesaryanamala Tr by M Govind Pai
34. Poems Divine by Frank Mansell
35 Bhagcana Lahiri, by M M Girdhar Sharma
36 German Tr of Samayikpatha etc by L Wendel
37 My encounter with Jainism
38 Can Ahinsa Usher in World Unity by V P Kothari
39 PURE THOUGHTS by Saint Amitgati
40 Pearls From The Seven Seas by M Mackay
41 Path of True Dharma by J B Jain
42 Mahavira A Miracle of Will Power by Dr Felix Valyi

Please enrol yourself as a member to the World Jain Mission", and get these tracts free. Please subscribe to the illustrated Bi monthly organ of the Mission" entitled "The Voice of Ahinsa and ser humanity

THE WORLD JAIN MISSION
ALIGANJ, (ETAH) U P, India.

The Allahabad Block Works Ltd Allahabad